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[Oct.

DETACHED ANECDOTES.

CARDS.

THIS fashion had an origin prophetic of its future application. Cards were invented for the recreation of a royal idiot, and if some stop be not made to their progress, they will make idiots of us all. They are destructive of rational conversation, and like the forest laws of William Rufus, destroy the traces of culture, and bid fair to depopulate the regions of mind,

GROTIUS, AND TILENUS.

The learned and virtuous tutor of Tu-renne, was a Protestant from conviction, and from study of the Scriptures; consequently did not pin his faith on any man's sleeve. Grotius was the same. The French attorney general said of them one day, "I cannot think where those men will find a grave, for they are neither Lutherans nor Calvinists."

RELIGIOUS DISPUTES.

The violent disputes between the Gomarists and Armenians, that broke out in Holland in 1609, ended in a complete victory on the part of the former at the synod of Dordrecht. While the sword hung over their heads it was tyranny and persecution that wielded it: but when they got it into their own hands, it was divine justice that caused it to fall on their antagonists. Barneveldt, the grand pensionary, felt this; whose head, Diodati of Geneva observed, was carried away by the canons of the synod of Doit. Even at Sedan Tilenus was disturbed by them. The duke of Bouillon teased him very much on this point. When the tolerant divine remonstrated on his not allowing him quietly to hold principles, which he himself once approved, the duke answered, that he had changed his religion at the request of the king of England, James I., with whom he wished to be on good terms. To this Tilenus replied, that kings had no influence over his conscience; and that ne suolu live and die an Ar-menian, to be on good terms with God.

A PROTESTANT POPE.

Du Perron was the first Catholic, who wrote a controversial work on religion in French, a practice before him

so peculiar to the Huguenots, that it was considered a mark of heresy. His zeal against the Protestants, and in particular his conference with du Plessis Mornay, who was commonly called the pope of the Huguenots, made his fortune. Henry IV alluding to this conference, said to Sully, who was a Protestant, "Your pope has been completely vanquished." "Sire," answered the duke, "you call him *pope* in jest, but, as a proof of his being *pope* in earnest, depend upon it he will make a cardinal of abbe du Perron." In fact, the conference with du Plessis procured du Perron a cardinal's hat. In the same manner Dr. Priestley is said to have made Horsley a bishop, while other dignitaries of the church are surmised also to have owed their promotion to writing against him.

GUYMOND DE LA TOUCHE.

It is not usual for a parent to encourage a son in the pursuit of poetry. This young man, when at Paris finishing his studies, composed a tragedy. His father, who was the king's attorney at Chateaureux, being informed of it, wrote him word, that, if his play were received at the theatre, he might remain at Paris, and he would allow him sixty guineas a year; if not, he must return home immediately, to marry and settle in the country. His play was brought out; at the sound of the first music the young poet was with difficulty kept from fainting. After the play had passed its ordeal, it was applauded with vehemence, and the author was more loudly called for, than even Voltaire ever was. He was the first writer, that appeared on the stage after the representation of his piece. His emotion may better be conceived than expressed; and after he withdrew he fainted on the stairs leading from the stage to the green-room.

HENRY I. OF MONTMORÉNCI.

The marshal duke of Montmorenci being taken in arms against his king at the battle of Castelnau-dary, was beheaded at Toulouse; the implacable Richelieu refusing his pardon to the whole nobility of France, who

demanded it on their knees. When Guitaut, who was examined as a witness against him, was asked, whether he knew the marshal in the battle; he answered, with tears in his eyes, "The fire, blood, and smoke that covered him, prevented me at first from distinguishing him; but when I saw a man, who, after having broken six of our ranks, was slaughtering the soldiers in the seventh, I judged it could be no one but the duke of Montmorenci; I did not know it certainly, till I saw him lying on the ground under his horse that was slain."

His tomb is still at Moulins. The revolutionists were about to destroy it, when a voice was heard, crying: "What! are you going to destroy the tomb of a patriot, who fell a victim to despotism?"

FATE OF A COMEDY.

Colin de Harleville, a little before his death, wrote a comedy, entitled *Brotheis' Quarrels*, which the manager to whom he offered it, returned with such animadversions, that the author ordered his servant to throw it into the fire. The girl however, thinking she might as well make a penny of it, if her master could not, sold it for waste paper. After it was thus condemned to enwrap cheese and bacon, the first leaf luckily met the eyes of a person, who knew the hand writing of the deceased. He repaired to the cheese-monger's, saved the whole from the fate that threatened it, and offered it to another manager, who judged of it less severely, brought it out, and it had a great run.

ORIGINAL POETRY.

To the Proprietors of the Belfast Magazine.

The following poetical addresses to Pleiskin and Fair-head, were written by Humphry Davy, Professor of Chemistry at the Royal Institution, London, during, or after his visit to this country. They had got into circulation in manuscript, and thinking, as well from their excellence, as their being descriptive of local scenery in this country, they would be acceptable to many readers of your magazine, I had an application made through the medium of a friend in London to the author for liberty to publish them in it, to which request he obligingly consented. K.

TO FAIR HEAD
IN THE COUNTY ANTRIM.

FAIR are the noblest forms of art, and fair
The mimic excellence, with which genus clothes
The tints that waken into perfect life ;
Delightful is the harmony of thought
Which from the mind creative can produce
The beautiful, decorous, or sublime ;
These facults are glorious, but they are
As dreams, or semblances, remote and faint
Of the eternal and mysterious power
Which lives, and moves unaltered ; of that power
From whom the great realities arise,

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Which form the life of nature, and the change,
And endless motion of all natural things ;
A power most amply felt, and best conceived
In that tumultuous passion of the soul,
When new sensations from the outward world
Impress themselves in rapture :
Such of late
Have often visited my changeful mind,
Amidst the awful rocks and stormy shores
Of Northern Erin—and have kindly left
A lovely vision, which will never die,
Hence in the busy stirrings of the world,
And in the weariness of active life
Oft shall I image, in their vividness,
The lofty promontory, and the cliff,
And the wide ocean, and the moving air
Raising the wave.
But chiefly thee, Fairhead,
Unrivalled in thy form and majesty,
For on thy mighty summit I have walked
In the bright sunshine, whilst beneath my feet
The clouds have rolled in splendour, hid-
ing now
As if reluctantly, whilst full in view
The blue tide wildly rolled, skirted with foam,
And bounded by the green and smiling land,
The dun pale mountain, and the purple sky ;
Stupendous cliffs, the birth of unknown years